THE
Dan Smoot Report

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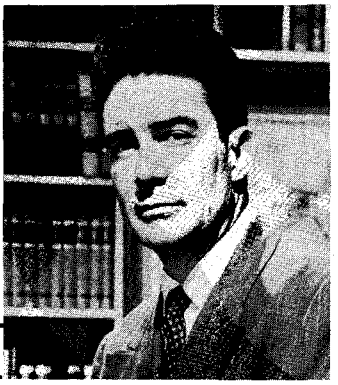

DAN SMOOT

CHURCHES AND POLITICS

On March 1, 1854, 3050 clergymen of New England sent a letter to all members of the national Congress, protesting passage of the Nebraska Bill, saying:

"The undersigned, clergymen of different religious denominations in New England, hereby, in the name of almighty God, and in his presence, do solemnly protest against the passage of what is known as the Nebraska Bill, or any repeal or modification of the existing legal prohibitions of slavery in that part of our national domain which it is proposed to organize into the territories of Nebraska and Kansas. We protest against it as a great moral wrong . . . exposing us to the righteous judgements of the Almighty . . . ."(1)

Lawmakers — on both sides of the controversy involved — resented this invasion of preachers into national politics. United States Senator James Murray Mason (Virginia Democrat) said:

"If thirty thousand, or three hundred thousand citizens come from New England, let them be heard; but when they come here, not as citizens, but declaring that they come as ministers of the Gospel . . . to denounce our actions as a great moral wrong, because they claim to be the viceregents of the Almighty, we are bound — not from disrespect to the cloth which they do not grace, but from respect to the . . . sacred public trust which has been committed to us — to carry out the policy of the Government and refuse to recognize them. Sir, their object, as was well said by the Senator from Illinois, has been agitation, agitation; and I presume that their cloth and their ministry will enable them to agitate with some success."(1)

Twenty-five clergymen of the Chicago area sent a letter of protest to the Senator from Illinois — Stephen A. Douglas. Senator Douglas responded:

"The sovereign right of the people to manage their own affairs, in conformity with the Constitution of their own making, recedes and disappears, when placed in subordination to the authority of a body of men, claiming, by virtue of their offices as ministers, to be a divinely-appointed institution for the declaration and enforcement of God's will upon earth."(1)

As the preachers of the North continued to express what they called "the mind of Christ" on the slavery question, preachers of the South found Biblical texts to justify slavery. Efforts to

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find a peaceful, long-range, and final solution, to the problem of slavery (efforts which originated in the South, and had widespread support among Southern leaders) were rejected and scorned by both sides. Agitation of the delicate problem was so relentless — cultivation of the seeds of hatred so successful — that, by January, 1855, the leading abolitionist preacher of the North (Henry Ward Beecher, of Plymouth Church in Brooklyn) was saying, in public lectures:

"Two great powers that will not live together, are in our midst, and tugging at each other's throats. They will search each other out, though you separate them a hundred times . . . Let it [the slavery question] be settled now. Clear the place. Bring in the champions. Let them put their lances in rest for the charge. Sound the trumpet . . . ."[1]

The trumpet was sounded. The beautiful and beloved land was soaked with the blood of her finest sons. But a century later, the agitators were again stirring the cauldrons — not demanding civil war, but urging "civil disobedience."

Note a few recent instances.

At Denver, Colorado, on July 10, 1963, the Fourth General Synod of the United Church of Christ (Protestant denomination with an estimated national membership of two million) adopted a "Pronouncement" endorsing the idea of civil disobedience by Christians when the Christian "conscience" is in conflict with established law. In "A Call For Racial Justice Now," the General Synod of the United Church specifically encouraged civil disobedience by racial demonstrations, saying, among other things:

"The General synod proposes to mobilize the manpower and means of the Church for racial justice . . . . Providing bail bonds for those who are arrested as they demand social justice; providing legal defense for such persons . . . ."[2]

On May 4, 1964, the General Conference of the Methodist Church, meeting at Pittsburgh, adopted a report by the Committee on Christian Social Concerns. The report was put in the *Congressional Record* by U. S. Senator Sam J. Ervin, Jr. (North Carolina Democrat) who said:

"When it is stripped of its surplus words, the report declares that professing Christians have a God-given right to disobey laws they deem unjust. This declaration cannot be reconciled with government by law. It is, indeed, the stuff of which anarchy is made."[3]

In May, 1964, the 176th General Assembly of the United Presbyterian Church in the USA, meeting at Oklahoma City, reaffirmed prior stands endorsing "civil disobedience" of laws which are "serious violations of the law of God":

"Some laws and customs requiring racial discrimination are, in our judgment, such serious violations of the law of God as to justify peaceable and orderly disobedience or disregard of these laws."[4]

On July 12, 1964, the Reverend Eugene J. Boyle, chaplain of the Catholic Interracial Council in San Francisco, challenged Catholics to support civil rights demonstrations. He endorsed the idea of civil disobedience, saying:

"Every moral philosopher and theologian will readily agree that a man in grave need of sustenance can with moral blamelessness 'steal' food of others.

"Is humiliation by discrimination any less shameful than hunger? Is segregation not as bad or worse than starvation?"[5]

On July 16, 1964, *The Alabama Baptist* quoted E. S. James (editor of the *Baptist Standard*, largest Southern Baptist weekly) concerning the Civil Rights Act of 1964. While urging Southern Baptists to obey the Civil Rights Act, Mr. James endorsed the idea of civil disobedience, saying:

"Every Christian is obligated to obey the demands of every law unless it contravenes his obligations to God."

In October, 1964, the general convention of the Protestant Episcopal Church (meeting at St. Louis) considered a resolution sanctioning civil disobedience of segregation laws that are in "basic conflict with the concept of human dignity under God." When the House of Deputies rejected the resolution, Thurgood Marshall walked out of the convention in protest. Marshall, former attorney for the NAACP, was appointed to a federal judgeship by President John F. Kennedy. He is now judge of the United States Second Circuit Court of Appeals.[6]

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The Right Reverend Horace W. B. Donegan, Bishop of the Diocese of New York, said he had pleaded with Judge Marshall not to walk out but that the judge was "angry" because *lay* members of the House of Deputies had defeated the civil disobedience resolution. The Right Reverend J. Stuart Wetmore, Suffragan Bishop of the New York Diocese, said Judge Marshall had come to the convention "expecting to find the clergy more conservative than the laymen, but discovered otherwise."[6]

Leaders Versus Laymen

It is increasingly apparent that liberals who constitute the ruling hierarchy of many big churches, church-centered organizations, and church publications are misrepresenting the bulk of laymen who pay the bills of those church groups. Note a significant passage (quoted in this *Report* of November 2, 1964, from the September, 1964, issue of the Episcopalian publication, *Church and Race*). In a lead article in this magazine, the Reverend John H. Burt (Rector of All Saints Church in Pasadena, California) detailed the political efforts of leading *clergymen* to defeat Proposition 14, a proposed constitutional amendment (on the ballot for a vote of the people in the November, 1964, general election) to repeal California forced housing laws. Mr. Burt concluded his article with a remarkable admission:

"Yet, for all this zeal [on the part of church leaders], it is only fair to admit that church leaders are not successfully bringing along the majority of their congregations in the struggle. The ministers of Glendale, an all-Caucasian suburb of Los Angeles, for example, acknowledged in July that 90% of their congregations favored the discrimination amendment [Proposition 14] and resented clergy efforts to oppose it. A Sierra Madre rector saw his parish split down the middle when he offered the use of his church buildings for a discusion. Opponents threatened to withhold 90% of their offerings. Tension was aroused when the Dean permitted CORE to hold an educational program in Grace Cathedral, San Francisco. The Reverend Charles Eldon Davis, Chairman of the Department of Christian Social Relations for the Diocese of Northern California, reports that throughout the state a majority of Episcopal clergy wish to appear neutral on this issue; therefore, they keep a respectful silence . . . .

"A June opinion poll showed a substantial majority of Californians still willing to wipe fair housing legislation from the state by supporting this Constitutional amendment [Proposition 14]. Passage of the . . . measure will indicate that despite the vigorous efforts of many leaders in the Church, prejudice and fear are not to be uprooted . . . ."

The fact that Californians approved Proposition 14, by a vote of almost two to one, indicates the breadth of the gulf between the liberal hierarchy of the big churches and their people.

The gulf between laymen and clergymen is not peculiar to any denomination or to any region. M. G. Lowman of Circuit Riders, Inc., 110 Government Place, Cincinnati 2, Ohio, has detailed information concerning the Southern Conference Educational Fund, and the support of that organization by the hierarchy of the Methodist Church in northern Mississippi. The Southern Conference Educational Fund has been cited as a communist front.[7]

Mr. Lowman has a report on a conference which a Methodist layman had (September 12, 1964) at Oxford, Mississippi, with Bishop Pendergrass of the North Mississippi Conference of the Methodist Church and with six District Superintendents of that Conference. The Church officials rebuked the layman for criticizing the SCEF, and defended their support of that organization.

Mr. Lowman says:

"Circuit Riders, Inc., believes informed churchmen who are devoted to God and the United States will not wittingly tolerate, finance, or otherwise support a leadership which defends, propagandizes for, or gives the respectability of church to . . . the Southern Conference Educational Fund . . . .

"Circuit Riders, Inc., wants to believe that Bishop Pendergrass and his North Mississippi Conference District Superintendents are not informed regarding the true nature of Southern Conference Educational Fund, Inc. If they are informed, Mississippi Methodist Laymen should remove this harmful influence . . . ."

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In May, 1964, the 176th General Assembly of the United Presbyterian Church in the USA, meeting at Oklahoma City, elected Edler Garnet Hawkins as Moderator. Dr. Hawkins, a negro, thus became the first of his race to occupy the highest office in one of the three largest, predominantly-white Protestant denominations.[4]

The election of Dr. Hawkins was deeply disturbing to many United Presbyterian laymen, not because of Dr. Hawkins' race, but because of his background.

In July, 1964, the Church League of America (422 North Prospect Street, Wheaton, Illinois) published a special report on Dr. Hawkins as "The Immoderate Moderator," saying:

"We have no evidence that Dr. Hawkins is either a Communist or a Communist sympathizer. Whatever his motives, however, there can be no doubt that his activities have been of great aid and comfort to the Communist movement in this country.

"Great was the rejoicing in the Communist press in September, 1959, for example, when Dr. Hawkins and others like him lent the prestige of their names and positions of leadership in American Protestantism in an appeal on behalf of Henry Winston and Gilbert Green, two leaders of the Communist Party. There was no secret or question about Winston or Green — they were convicted Communist Party leaders. When ordered to prison after losing their appeals to the Supreme Court, Winston and Green jumped bail. Dr. Hawkins joined other like-minded liberal clergymen in asking that Winston's and Green's prison sentences not be lengthened because of their jumping bail, but that they be freed by President Eisenhower . . . .

"This was not the first time Dr. Hawkins had rushed to the aid of known Communist Party members. In 1944, Dr. Hawkins' name appeared in an advertisement in *The New York Times* (October 9, 1944, page 12) on behalf of admitted Communist Party member Morris U. Schappes (not a Negro). Schappes was convicted for perjury and was serving a two-year sentence when the appeal for a pardon was made to Governor Thomas E. Dewey by Dr. Hawkins and others.

"In 1947, Dr. Hawkins joined in a public defense of the Communist Party itself . . . .

***"Presbyterian Life* (June 15, 1964, page 8) reported that the new Moderator ran for the [New York] State Assembly in 1948 . . . . What *Presbyterian Life* failed to mention is that Dr. Hawkins ran as a candidate of the American Labor Party . . . . In 1948, the New York City ALP was under the complete domination of the Communist Party . . . . Running with Dr. Hawkins on the ALP ticket in New York City in that election of 1948 were such Communist stalwarts of the period as Simon W. Gerson, Albert E. Kahn, and Lee Pressman . . . . The American Labor Party was cited as a front for the Communists by the House Special Committee on Un-American Activities in 1944, and by the Senate Internal Securities Subcommittee in 1956."[8]**

Aberrations

The intense — often unreasoning — feeling about the "racial question" has led liberal church leaders into many strange situations.

The July-August-September, 1964, issue of *Baptist Young People* (a Baptist Young People's Union Quarterly, published by The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37203) recommended a list of books as "Study Resource Materials" for Baptist Young People's Union meetings. A caption recommended that the books be purchased from Baptist book stores.

The first three selections on this list are by James Baldwin. The Baldwin books were to be used as "Resource Materials" for study in the subject called "The Christian and Race Problems." One of the three Baldwin books recommended is *Another Country.*

James Baldwin is a negro "integration" leader. His *Another Country* is indescribably filthy — not just pornographic, but degenerate and nauseatingly obscene.

On November 5, 1964, the Sunday School Board of the Southern Baptist Convention distributed a mimeographed letter "To Our Baptist Fellow Workers," saying:

"This is an appeal for your help. You, as an influential Southern Baptist leader, can assist us

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in answering some criticisms, based on insufficient information, which have been all too widespread during recent weeks. First, the Sunday School Board is *not* recommending or promoting the sale of the book entitled *Another Country,* as some people have thought and as certain news media have stated. This title does not have the approval of any person at the Baptist Sunday School Board and has not been stocked in our 49 Baptist Book Stores.

"Misunderstanding came about when the book was listed inadvertently in an introductory paragraph in the July 5 Young People's Training Union program and subsequently placed in the bibliography of that quarterly. The listing in both places was in error and was caused by uncanny successive failures in our carefully worked-out publication procedures.

"Tentative titles, unread and unchecked, moved under printing deadline pressures, into the publication processes. In spite of every precaution such does happen occasionally, though theoretically it never should. Our workers are alerted to the danger of errors and diligently try to discover and stop them.

"Failure to edit the book list properly came because of the transfer of editorial duties at the precise time this quarterly was being processed for printing. Procedures call for *the* editor of the publication to check the bibliography, but for one month last year four men had to carry the workload during this transition period. The shift in personnel at that moment in production caused the bibliography to get by without checking. The first time anyone was aware of the error, therefore, was after it had appeared in print.

"The mistake was discovered too late to make correction in the quarterly, but it was discovered early enough to alert the Baptist Book Store managers. In this way, none of our stores stocked the inappropriate books, and would-be purchasers could be informed of the mistake.

"This incident was reported in full to the elected Sunday School Board members in July. They approved our strategy of dealing with the problem with the overall objective of *not* getting the book read and *not* publicizing the author. In the light of that objective, we handled the matter in local areas where problems might arise as a result of the book list. We are glad to report that while the quarterly was current, relatively few churches in a very limited geographical area even knew of the error. Few were affected by it. Most of the ado came after the quarter was over and after the quarterlies themselves had been discarded. The latter stir was created primarily by political-minded persons who seemed to want to involve us some way in the presidential campaign and wanted to make political mileage out of an unfortunate occurrence . . . ."

It seems to me that the Sunday School Board here reveals more irritation about the criticism it received than concern about the "uncanny successive failures" which put James Baldwin's books at the head of their list of recommended reading for Baptist youth. Why does the Board assume that the "stir" about their recommending the filthy Baldwin book was "created primarily by political-minded persons"? All Baptists should "stir" violently at the thought of *Another Country* being recommended by an official agency of their church.

How did *Another Country* get a preferred place on the recommended reading list for Baptist youth? *Who* put the book on the list? Is that person still in a position to cause other "uncanny successive failures" that will advertise nauseating filth for young Baptists? The Sunday School Board's appeal for help does not answer these questions.

James Baldwin's three books head the list of books recommended as Resource Materials for young Baptists in the July-August-September, 1964, issue of *Baptist Young People.* The fourth book on that list is by Martin Luther King.

Preoccupation with racial strife has given many liberal clergymen (of all denominations) a partial blindness with regard to Martin Luther King. They pay Dr. King worshipful homage as a lover of peace, while overlooking the violence he has inspired and the number of communist causes with which he has been associated.[7]

For example, on October 29, 1964, Raymond M. Hilliard, speaking for the Catholic Interracial Council, presented Baptist minister Martin Luther King the John F. Kennedy Award for "furthering race relations." Hilliard described King's work as "inspired, profoundly Christian,

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and one of the glories of American religious history." Mr. Hilliard said:

"As a Catholic group, we are honored to salute this extraordinary man, both as a great American and a great Protestant clergyman [Martin Luther King is a Baptist Minister]."[9]

On October 27, 1964, The American Council of Christian Churches (a Bible-centered group, the opposite in almost every respect to the National Council of Churches) expressed regret that Martin Luther King "has been represented . . . as a peace-loving Christian minister." In convention at Cleveland, Ohio, the American Council of Christian Churches passed a resolution, saying:

"Dr. King . . . an active leader in the National Council of Churches . . . . subscribes to the idea that there is honor and virtue in breaking the law and being arrested. Instead of the furtherance of brotherhood among men, King has been deeply involved with . . . the furtherance of tensions and violence among men."[10]

Bitter Partisanism

Political activities of liberal religious leaders are not confined to involvement in "racial" controversies.

On September 19, 1964, the Council of Christian Social Action of the United Church of Christ denounced Senator Barry Goldwater for being "against the overwhelming consensus of Christian social doctrines enunciated by the churches."[11]

This announcement helps to explain why liberal church leaders engaged in bitter partisan politics in 1964. The "overwhelming consensus of Christian social doctrines" enunciated by liberal churchmen means support for totalitarian socialism.

The "Peace On Earth" encyclical issued by Pope John XXIII on April 10, 1963, outlines a rather complete program for a socialist one-world.[12] Pronouncements on political and social issues, by leading Protestant and Jewish organizations in the United States, are practically identical with those of Pope John. They are also virtually identical with pronouncements of Walter Reuther and other union leaders, and with pronouncements by leaders of the most militant racial agitation groups.

Political statements of prominent religious liberals — often reported in the press as representing the views of millions of laymen — compelled some conservative clergymen to take a political stand in 1964, in an effort to show that the militant liberals do not speak for all religious people in the United States. Conservative clergymen in California formed an organization called Clergymen For Social And Political Conservatism (P. O. Box 5462, Buena Park), and issued a "Declaration of Political Faith," saying:

"In this political year, we as Protestant ministers of varied affiliations share a common concern as we observe the efforts of many church leaders and bodies to influence the 1964 elections. We share the conviction of most Christians that the Gospel should be applied in the decisions of everyday life, including political decisions; nevertheless, we take strong exception to many features of the drive being made in the name of our Christian faith.

"Publicity given to the political and social statements of religious leaders and groups has created the impression that organized religion is almost entirely on what is called the 'liberal' side — that these statements are 'the voice of the Church' or 'the consensus of the churches.' The publicity is misleading, and the claim presumptuous. There are vast numbers of clergymen and churches both within and without the large denominational bodies whose voices, for lack of an organized medium, are not being heard and whose convictions are not represented by so-called 'official' activities.

"The present leadership in many of our official church bodies is indeed 'liberal,' and the liberal influence is therefore out of proportion to numbers. We believe much of this leadership to be so far out of touch with the thinking of large segments of both clergy and laity as to constitute an unrepresentative minority.

"With this committee we hope to provide the unheard and unrepresented with a voice in re-

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buttal to the massive political efforts of the liberal left. We intend to emphasize that among clergymen there is large support for political and social views regarded as 'conservative' along lines most prominently symbolized by Senator Barry Goldwater . . . .

"As practicing Christians and Americans we hold to certain fundamentals of the American and Christian heritage which must be strongly re-affirmed.

"First of all, this nation was founded under God; and, without belief in God as basic to the American way of life, freedom, justice, and righteousness will perish. Belief in God as the Author of our liberties is inseparable from the doctrine of unalienable rights. Without God, as in communist lands, the State becomes god, and all rights and liberties subject to the whims of the state . . . .

"Constitutionally limited, decentralized government, designed to protect individuals in their God-given rights, is necessary to the continuation of our liberty. Beyond preservation of the nation's safety and order, the emphasis in the Constitution of the United States is not upon how much, but how little, should be done by the federal government. We deplore the 'liberal' emphasis upon an ever-enlarging role for government, whereby, under the guise of 'the public interest,' government evolves into the Master State. So far from being outmoded, the Constitution takes on new relevance as a bulwark against the most primitive of all political ideas — the belief that people are so incapable of governing themselves under God that their lives must be run by Government. Whether in the form of old monarchies, new dictatorships, or all-pervasive bureaucracies, the idea is the same. It must be repudiated as entirely reactionary.

"The free enterprise which flowered under Constitutional protection of individual rights, especially the right of private property, is materially the most productive and morally the most defensible of all known economic systems. We recognize the flaws — and many are correctable — but the flaws stem from the sins of people, not the system, and these sins are only rendered more dangerous under a 'planned economy.'

"Fresh recognition must be given to the virtues of free enterprise: service as the source of profit; quality and integrity as the means of keeping customer goodwill; freedom of choice in economic activity; great versatility by which every talent may find honorable calling. Free enterprise alone provides the jobs and creates the wealth by which material poverty may be overcome. To let it be destroyed through mounting taxation and socialistic controls would be an incalculable disaster whose only outcome would be communist or fascist dictatorship. Needless to say, we regard all forms of socialism (communist, fascist, or 'democratic') as evil.

"We affirm the dignity and responsibility of the individual as being of the essence of Christian stewardship. America was founded upon this principle . . . . Whether under the rule of communism, socialism, fascism, or misnamed 'liberalism,' the compulsory collectivization of life in the name of Christian responsibility is heresy! Men are meant to be responsible individuals under God, not puppets of a political regime.

"Issues of vast proportions are at stake in the political tides sweeping our country and the world, with profound significance for us as Christians. In declaring our stand, we seek not only to counterbalance liberals in the ecclesiastical community; we declare also our allegiance to Christ, our Country, and the principles by which alone free and Christian America may be a reality. Without necessarily endorsing either political party or all that individual candidates may do or say, we affirm that candidates and legislative measures associated with the conservatism of Senator Barry Goldwater can best exemplify this allegiance.

"In saying these things we do not speak for our congregations or denominations, but only [for] ourselves. Whether or not such partisan matters may properly be expressed from our pulpits — there are differing views on this — we believe it both a right and an obligation to bear our witness outside the pulpit as Christian citizens."

What To Do

Throughout the United States, church people who feel that sermons from the pulpits have become liberal political harangues rather than spiritual messages or expositions of God's word are trying to do something about the situation. Some are withdrawing from the liberal churches to join conservative, Bible-centered congregations.

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Others stay in their old churches, trying to effect a return to fundamental doctrines. They reduce, or withhold, contributions, putting their church leaders on notice that the church, until it changes, will not get their financial support. Some are organizing lay discussion groups, to inform, arouse, and activate other members.

What a sincere believer *should* do, if he feels that his church has departed from the True Faith, is a personal decision for him to make. It is obvious, however, that he should do something.

Laymen — who pay the bills of the churches, and without whom no church can exist — will determine what happens to organized religion in the United States.

FOOTNOTES

(1) *Church Lobbying In The Nation's Capital,* by Luke Eugene Ebersole, The Macmillan Company, New York City, 1951, pp. 4-6

(2) *Actions of the Fourth General Synod of the United Church of Christ,* Central Distribution Service, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102, July, 1963, 6 pp. price 10c

(3) "Christianity and Civil Disobedience," speech by U. S. Senator Sam J. Ervin, Jr. (Dem., N.C.), *Congressional Record,* May 12, 1964, pp. 10272-3 (daily)

(4) "A Time To Stand Firm: News of the 176th General Assembly," *Presbyterian Life,* June 15, 1964, 42 pp.

(5) "New Group Formed: Catholics Back Rumford Act," *San Francisco Chronicle,* July 13, 1964, p. 14

(6) "Civil Rights Advocate: Thurgood Marshall," and "Marshall Quits Church Session," by George Dugan, *The New York Times,* October 22, 1964, p. 23

(7) For details on the Southern Conference Educational Fund and its communist-front citation and the activities of Martin Luther King, see this *Report,* "Communism in the Civil Rights Movement," June 1, 1964.

(8) "The Immoderate Moderator," by J. B. Matthews, special report by the Church League of America, 422 N. Prospect St., Wheaton, Ill., July, 1964, 7 pp., price 25c

(9) AP dispatch from Chicago, *The Dallas Morning News,* October 30, 1964, Section 1, p. 4

(10) UPI dispatch from Cleveland, *The Dallas Morning News,* October 30, 1964, Section 4, p. 4

(11) UPI dispatch, *The Dallas Times Herald,* September 20, 1964

(12) "Text of Pope John's Encyclical 'Pacem in Terris,' Calling for a World Community," Vatican Press Office text, *The New York Times,* April 11, 1963, pp. 17-19

WHO IS DAN SMOOT?

Born in Missouri, reared in Texas, Dan Smoot went to SMU getting BA and MA degrees, 1938 and 1940. In 1941, he joined the faculty at Harvard as a Teaching Fellow, doing graduate work for a doctorate in American civilization. From 1942 to 1951, he was an FBI agent: three and a half years on communist investigations; two years on FBI headquarters staff; almost four years on general FBI cases in various places. He resigned from the FBI and, from 1951 to 1955, was commentator on national radio and television programs, giving *both* sides of controversial issues. In July, 1955, he started his present profit-supported, free-enterprise business: publishing *The Dan Smoot Report,* a weekly magazine available by subscription; and producing a weekly news-analysis radio and television broadcast, available for sponsorship by reputable business firms, as an advertising vehicle. The *Report* and broadcast give *one* side of important issues: the side that presents documented truth using the American Constitution as a yardstick. If you think Smoot's materials are effective against socialism and communism, you can help immensely—help get subcribers for the *Report,* commercial sponsors for the broadcast.

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